

# LATTER DAY SAINTS

# SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, APRIL 7, 1900.

No. 19.

## LIFE'S VOYAGE:

BY DAVID H. ELTON.

Tune: "Life's Railway to Heaven."

Life is like a mighty ocean,  
We are vessels on the wave,  
If we'd reach the Port in safety,  
We must e'er be true and brave.  
Duty is the course to follow,  
Righteousness our armor now;  
Faithfulness upon our banner,  
Virtue written on our prow.

### CHORUS.

God will never, never leave us,  
Oh! what love he manifests!  
Tho' the storms of life surround us,  
He will ever guide and bless!

On this voyage we'll encounter  
Storm and wind and rugged gales,  
Breakers fierce will try our vessel,  
Hurricanes will test our sails,  
But we need not fear the tempest,  
Christ, our Captain, will provide,  
Chart and Compass, Word and Spirit,  
Which will prove a safety guide.

We shall find as on we journey,  
Life is a tempestuous sea;  
It will not be pleasant sailing  
Out upon the rolling lee,  
Tho' the ocean's placid surface  
May betoken, weather fair,  
Look aloft! for sharks are lurking,  
Bend the knee in humble prayer.

Let us follow duty's pathway,  
Sailing o'er the swelling tide,  
Heed the Compass, Keep this motto:  
Let the Holy Spirit guide,  
And we'll reach the Blessed Harbor,  
When we cross the billowy main,  
On the shores of bliss and glory,  
We Eternal Life shall gain.

## OUR CONFERENCE PRESIDENTS.

Elder Geo. W. Skidmore.

President of the Florida Conference.

Elder George W. Skidmore, whose picture embellishes the first page of this week's Star, was born of humble, industrious parents at Richmond, Cache county, Utah, Aug. 25, 1877. Although a juvenile in years, he is a patriarch in experience. From the age of 7 to 15 he attended the public school, only being able to be in attendance a few months each school year on account of arduous labors upon the farm. In early life he habituated himself to constant and diligent study whenever opportunity presented itself. When only 15 years of age he entered the Brigham Young College at Logan, Utah, for the purpose of taking a three-years' normal course. It was here that he was fascinated with a desire to stand before the public, and was also prime mover in the organization of

the Phoe Pollo Lyceum, now a permanent society at the Brigham Young college. His was a class of twenty, all of whom were his seniors in years, but he was elected president, and valedictorian. During the winters of 1896 and 1897 he taught school in Coveville, Utah, and the two following years at Lewiston, Cache county. His school having closed on Friday, the Thursday following we find him in possession of a call to perform a mission unto the Lord. Like the faithful ones of old, he was ready when the Master called, and hastily preparing him-



ELDER GEORGE W. SKIDMORE.  
President of the Florida Conference.

self for the appointed work, he left the home of his loved ones the first Monday after he received his call, journeying to Salt Lake City, where he was set apart for a mission to the Southern States.

Arriving at Chattanooga, he was assigned to labor in the Florida conference. Having reached the field of his labor, in company with Elder A. B. Snowball, he preceded to work the city of Kissimmee, but in less than twenty-four hours they were mobbed out of town. "Well begun is

half done," he began well, and although forced to leave, nothing daunted, he returned nine months later and performed the other half—the mob still threatening all sorts of uncomfortable treatment. This is not the only mob our brother has encountered since laboring in the van of truth, but many times has he been accosted by these blood-thirsty law-breakers. One instance, wherein the arm of God was manifest in his behalf, and a prophecy he uttered literally fulfilled we will relate. The particular occasion we have reference to is this:

Elder Kartchner and the subject of our sketch were laboring in Bainbridge, Ga., when an organized band of bigoted mobocrats forced them to leave the city within four hours. The elders were compelled to obey this inhuman, ungodly decree, but in leaving they declared that the judgments of God would follow such uncalled pieces of inhumanity were engaged in their diabolical schemes, the destroying element of fire visited their city and burned down the major portion of their business stores. Thus, the judgments of God followed in swift order, the wicked acts of these breakers of law, justice and fairness.

Elder Skidmore was called to preside over the Florida Conference on Feb. 12, 1900, when his predecessor, President Parker, was honorably released to return to the bosom of his family. Elder Skidmore has labored in almost every phase of missionary life; having been first as well as second counsellor to the noble man whom he succeeded. Under the supervision of this youthful servant of our Lord, we feel assured that the work in Florida will maintain its high standard, and will grow, spread, and increase.

## History of the Southern States Mission.

(Continued From Page 138.)

MAY, 1896.

During this month President Kimball sent forth many valuable instructions to the Elders, which tended to place the mission on a higher plane of progression. The Southern States Mission has always been a progressive one. The several Presidents have continued to inject into its operations changes justly calculated to keep apace with moving conditions, hence its rapid progress. On this



point we will note a few important instructions given to the Elders by President Kimball. It will perhaps be noticed that in some of the instructions there is nothing new, yet the Elders have not before grasped the grandeur of them, and beheld the beauty thereof to such an extent. The custom heretofore existing of Elders discontinuing their regular labors during July and August and spending the time among the Saints and friends, in teaching them their duties was discontinued. Meteoric Elders were appointed, whose duty it was to travel in closed counties, from settlement to settlement, village to village, and from city to city. They were to continue the warning cry and make strenuous efforts on the right hand and on the left, to teach the people righteousness. The Elders were instructed to preach the first principles of the gospel and not give strong meat to those who need milk. They were counseled to guard jealously the feelings of the people and strive to bring them to a unity, rather than sow seeds of discord in their midst. As Elders are always on the go, they have no need of permanent headquarters, and should "pitch tents" where night overtakes and "pull stakes" on the morrow. Elders are restrained from debating with men. The gospel must not be used as an incubator of bad feelings and strife; instead we should meet the people with our "heart full of charity" and never tire in explaining to them the gospel truths. The strong Elder is to take the weak, that both may become strong. Like the apostles of old, they are to take those holding the lesser priesthood and send them out to make appointments and prepare the way for the spreading of the Gospel. In traveling among the people "let no man among you from this hour take purse or script, that goeth forth to proclaim the gospel of the Kingdom. This commandment is unto all the faithful who are called of God unto the ministry." The Elders should depend upon the Lord for all things. In their council meetings during this season the Elders were taught the grandeur of the plans suggested. They were urged to stand invincibly for the same, carrying them out in the minutest detail, being assured as a result of such obedience of health, power and success. On the above platform, in the main, work was begun in the year 1896. It was extremely gratifying to note the beneficial results characterizing the labors of those who were obedient. Many were the testimonies sent in by the Elders reporting how well the Lord had favored them. They heal the sick through their administrations. In going among the people some are given money, others have them as honored guests. The poor and ignorant were not the only listeners, quite the reverse, for many learned and broad-minded people were seeing the beauties of what the world calls "Mormonism." It will continue to go on, and the campaign of truth will continue until in disgrace error shall have passed into oblivion.

(To Be Continued.)

#### Knowledge and Wisdom.

Knowledge and wisdom, far from being one, Have oftentimes no connection. Knowledge dwells In heads replete with thoughts of other men; Wisdom in minds attentive to their own. Knowledge—a rude, unprofitable mass, The mere materials with which Wisdom builds, Till smoothed, and squared, and fitted to its place— Does but enumber whom it seems to enrich. Knowledge is proud that he has learned so much; Wisdom is humble that he knows no more. —Cowper.

#### GLEANINGS.

Some residents of Pink Hill, Lenoir county, N. C., had years ago built a church known as the Advent Chapel. They made a deed stating that all denominations except the Catholic and colored people could use the same when it was not occupied by the Adventists. We asked for the privilege of holding meeting there on Sunday night, March 11th, 1900. We were granted the privilege we desired and walked thirteen miles on Sunday and held three fine meetings prior to the meeting appointed in the chapel. The Adventists had the night before held meeting in which the speaker, Mr. Cherry, had dwelt upon the beauties of Christianity, and exhorted the people to love and obey the commandments of Jesus; to always be charitable to all, and to love their enemies. After we had filled the lamps in the church house and were waiting for the audience, Mr. Cherry and the Justice of the Peace arrived, informing us that if we held meeting in the church we would be arrested for trespass. We questioned them upon the item in the contract, and they stated emphatically that the deed stated no Mormons should preach in the chapel; that Catholics and colored people were not barred. We then wanted to know why the Mormons were not allowed to have the same privilege given other denominations. After some conversation, in which the gentlemen belied themselves several times, we decided it would not do to go on with our meeting in the church. A large crowd had gathered, so we announced from the chapel steps that we would hold meeting in Pink Hill that night if we had to hold it upon the street. We shook hands with Mr. Cherry and the Judge, thanking them for all they had done, and asked the Lord to bless them. A gentleman offered the use of his house and we were followed by nearly all the people. The house and the yard were crowded with people. We opened our meeting, which was a grand success. The subject of Revelation was treated upon from the text, Where there is no vision the people perish. (Prov. 29-18.) A comparison was drawn between the cold, barren, frigid zone of sectarianism, with their dead works, man-made systems, and heresies and God's beautiful Gospel system of revelation. The people seemed to be much interested. The Christian gentleman said before some people, who informed me that if he could get ten or twelve men he would take the Mormons down to the pond and leave them there. Thus we see that "God moves in a mysterious way His wonders to perform." Had we preached in the church we would not had half the audience which we did. The work of the Elders in North Carolina is being felt by the teachers and worshipers of Mammon, and the people are beginning to think for themselves.

JOHN BAILEY.  
R. A. PALMER.

One bright, sunny afternoon two Elders were canvassing in one of the rural districts of Georgia. As they approached the house of one resident they observed the gentleman standing in the door, who eyed them closely. Deciding that the visitors were Mormon Elders, he exclaimed "you scoundrels, get out of here," and so saying he leaped into the house as if in a hurry to procure a gun for their benefit. At this the Elders turned to go and were but a few steps in retreat when they caught the sharp accented command: "catch 'em, sir, catch 'em!" Upon look-

ing for the meaning of these unexpected imperatives, they discovered the man of the place with a huge masculine dog, which had just been released from his chains for the occasion. "Catch 'em, sir, catch 'em!" he demanded again, out with-out obedience from the hound.

By this time his wife appeared on the scene beside him and she, too, endeavored to persuade the beast to execute their wish, but was met with a cold indifference from the dog.

Impatient with this impudent disobedience the man seized the hound by the collar, while his wife unmercifully applied a barrel stave to the charitable animal's back. At every blow the poor creature groaned with pain and writhed in agony.

"Now, catch 'em, sir," they demanded, as they turned the creature loose, but the dog dropped his tail and sided up to his master, as if to beg for mercy, both for himself and for his prey, which his massive strength could have conquered with ease.

By this time the Elders were well on their way, but could still hear the echoes of the club on the animal's back, and its cries and groans.

As the Elders passed along one broke the spell of silence by saying, "that family surely has had unequal training, for their dog really has more religion than the man and his wife."

"Quite true," responded the other, "and it is not of the contribution box brand, either."

They laughed and went on.

#### A Stumbling Block.

Those in the least acquainted with the religious world of today may often ask themselves whence so many lords, faiths, and baptisms: when Jesus, through His apostles, taught one Lord, one faith, one baptism? In the gospel according to St. John 14, 15 and 16th chapters, Jesus told His disciples that He would pray the Father and he would send to them a comforter, which the world could not receive and which would lead them into all truth and bring all things to their remembrance whatsoever He had said unto them. Surely all the different churches are not taught by this comforter, which Jesus spoke of, or else its mission has greatly changed: but stop, let us inquire as to the way of receiving this comforter. Jesus and His apostles taught that the Holy Ghost came, after baptism, by the imposition of hands by one holding the Melchisedec Priesthood.

Since the time of Jesus and His apostles, man has created a holy ghost of his own. In place of being called of God as was Aaron, by prophecy and revelation, and trusting in the Holy Ghost to lead and guide, he has created schools where he must be taught God's word, according to the wisdom of man, which Paul teaches is foolishness with God. After a course in one of these schools the candidate is sent or called by a church, God being left out, to preach God's word, if perchance the church can pay him enough.

When asked by others to use their meeting house these modern teachers of Jesus will likely tell you there is some disunion in the church now and if you preach it would cause more.

Jesus says upon the rock of revelation will I build my church and the gates of hell shall not prevail against it. These modern divines say, by actions, our church is built upon the sands of man-made doctrine and priesthood, and when we see the floods and storms of truth and righteousness sent by the Mormon Elders, we are fearful lest our



salary shall be lowered and we will be compelled to seek employment elsewhere.

Oh, blush for shame, modern Christianity, how dare you blasphemous God's holy name by saying He teaches all the hatred and strife and different opinions even in the same church, when He says He is the author of peace, love, joy, meekness, gentleness? JOHN H. BANKHEAD.

Elder Don C. Benson has been chosen to preside over the North Kentucky conference to succeed President L. M. Terry, honorably released.

President John Peterson and Elder Wm. H. Jensen, of the East Tennessee Conference, spent Friday, the 30th ult., in Chattanooga en route to their homes in Zion. Elder E. L. Pomeroy has been appointed to succeed Elder Peterson, and we expect to see this Conference continue well in the lead under his leadership.

### Christ and the Earth—An Allegory.

BY O. F. WHITNEY.

I.

The world lay wrapt in Death's embrace. The tale of the Tempter had triumphed, and the pinions of his power now fettered the fair limbs of God's heauteous creation. Earth, a virgin, he-guiled, ensnared in sin, shrank shuddering from the touch of her would-be violator and destroyer.

Hark! a cry for help. The captive strives to free herself from the fell clasp of the foe. Summoning all her powers, she springs erect, and, grasping her chain, essays to rend it asunder. It will not yield. The links are firm, the staple strong. Madly she tugs and toils. In vain, alas! in vain. Baffled, bruised and breathless, she sinks exhausted, and the arms of the monster Sin once more enfold her. His hot breath histers her cheek, his cruel fingers clutch her throat, his fierce eyes flame with passion. Again and again she struggles, exerting all her strength to repel the foul polluter. Alas! his strength is stronger, his grasp a grasp of iron; he holds her writhing form as in a vise, gloating over her despair, exulting in her misery, and laughing to scorn her fruitless efforts to be free. Vainly she weeps and pleads and prays. No mercy melts that icy heart, no pity beams from out that hateful eye. She is lost, she is lost! For who can save her now? Oh, that a virgin should be defiled! Oh, that she should be dragged into deeper depths of shame than those in which her wayward will and youthful folly have plunged her!

II.

A cry for help was heard in heaven. The incense of tears, the perfume of prayers came up before the great White Throne, and the heart of Him that sitteth thereon—the mighty heart of the throbbing universe was touched with compassion. "Go down, my Son, and rescue Earth; strike off her fetters, vanquish her foes, and bring her back, thy bride, to reign in glory. The decree of her banishment we revoke. She hath suffered double for all her sins. Go, bring her hither, that we may place upon her brow the seal of pardon, a diadem of power." So spake the Eternal Father.

Obedient to the royal mandate, the Son departed from His Father's house. Yet went He not in glory, with courtly train or blazing equipage; nor as warrior girt for battle. No chariot he rode, no charger mounted. No shining armor encased Him. Nor sword, nor spear, nor shield He bore. For this He reasoned wisely: "My mission is of love, my errand one of mercy. I go my bride to

woo. She shall love me for myself, and not for wealth or station. Doffing His celestial crown, sparkling with jewels of souls erst redeemed; laying aside His golden scepter, and exchanging kingly robe for pilgrim gown, the Prince of Peace had heaven farewell, and solitary and alone descended the stairway of the stars.

III.

A sound of falling shackles in the dungeons of despair! The clash of bursting gates, the roar of crumbling ramparts, the shout, the song of joy, the trumpet-peal and thunder—march of victory. Earth! thy hour is come. Deliverance is here. Hell's battlements are shaking. Her walls go down. The standard of Liberty floats triumphant above her ruined strongholds! But ah! there looms another sight. A cross, a crown of thorns, a mantle, blood-stained, torn and trampled. What mean these emblems—these ghastly signs of suffering? Was this thy greeting, Earth, for Him, thy great Deliverer? For this came He to woo thee, to rescue and redeem thee, to exalt thee in glory above the stars of God? Is it thus a bride doth meet her lord? A voice from the depths gave answer: "Not mine, not mine the blame. I knew thee Lord, and welcomed thee; but Sin and Satan laid thee low. In the hour of my deliverance thou wert slain. Woe, woe is me, a widow—a widow ere a bride! Where art thou gone, my Lover? My God, my God, why hast thou forsaken me?"

Far through the night a solemn Voice fell echoing: "I go to prepare a place for thee, that where I am, there thou mayest be also. Fear not, O Earth! I have broken the bands which bound thee. Thy foes no more shall ensnare thee. The midnight hour is past. The morning breaks in glory. My bride thou art and shalt be. For, lo! I come again to claim thee!"

### POWER OF EXAMPLE.

BY W. W. TAYLOR.

How easy it is to talk. To quote Brother Millen Atwood's favorite phrase: "Talking is the easiest part of our religion," or, in other words, to tell others how they should perform their duties. Yet with all the advice that is given, how much of it is practically applied?

There seems to be a natural desire in man at least to be considered good, and to have the reputation of exercising a good influence over others, and whether this is the cause for it or not, a disposition to teach or advise others very generally exists. How naturally the question arises: "Does he practice what he preaches?" and what a difference in the effects of his teaching does the answer have. The Elders in going abroad to preach to the nations of the earth, told the people that God had restored the Gospel. What effect would their teachings have had, if they had gone forth and said: This is only an experiment with us. We think that if a people sufficiently large could be congregated and they would embrace such and such principles, certain results might follow. But this was not the message they bore. They said: "We have obeyed the principles that we teach, and we know that they are of great value to mankind, because they have benefited us, and for the sake of offering these principles to those who were unacquainted with them, we were willing to leave home and friends that all who desire it may enjoy the same blessings that we have enjoyed through

our obedience. And though in so doing, we may be regarded by the majority of the people as impostors and false teachers, that does not weaken our testimony in our own estimation, for we have obeyed the doctrines we teach, and know whereof we speak." What a weight such testimonies, coupled with spiritual and reasonable requirements, would have with the honest in heart, and how much it would be appreciated by such, compared with the cant and hypocrisy and uncertainty of the doctrines taught in the world! As members we frequently hear it repeated that by seeking the Lord in humility, we can obtain the same testimonies, that our parents have taken so much pleasure in hearing that we quite often hear the same instructions given by the young themselves to each other, in their meetings for mutual instruction; which is all right when such instructions are given in a proper way and under proper influence. But may we not ask the same question of the young as we would of those of maturer years: "Are you teaching from experience, and if so, how do the principles that you teach affect your own life?"

If a young man, urging his companions to seek the Lord, with a view of obtaining testimonies of the truth, and a knowledge of the Fathers' will concerning him, can say: "I took the course I recommended to you, and I enjoy the results that are promised," his words would have more effect than those of another person, young or old, who simply taught what they had heard some one else say, but had never realized themselves. As an illustration: There are certain blessings promised through observing a revelation called "The Word of Wisdom." A young man being desirous of obtaining the blessings promised through obedience to the counsel therein contained, follows the instruction given and finds that the promised results follow, and are of great benefit to him. He feels a desire to impress the truth of the principle upon others. What can be more forcible than such teaching? Where the results of the course indicated are shown in the life and conduct of the teacher; giving evidence that he does not talk for the sake of being heard, but because he wishes others to enjoy the same blessings that have attended his own obedience. If such qualifications are necessary to those who teach the young people of God, is it not as essential that they should seek to qualify themselves, on the same principle, to teach the Gospel to the nations of the earth? Because we have been benefited through our obedience to principles that the world does not understand.

### The New Philippines.

The Philippines is now a familiar name in American ears, but few know that the title of the "New Philippines" was once attached to a large area of American soil.

The first settlement in what is now Texas, says the Indianapolis Journal, was made by French emigrants in 1685. During the next twenty-five years there was an intermittent struggle between the French and Spanish for supremacy, resulting in favor of the latter, and in 1814 the name of the "New Philippines" was given to the country.

This was its official name in Spanish records for many years, and until the name Texas, from a tribe of Indians, gradually came into vogue.





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SATURDAY, APRIL 7, 1900.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

We realize that there are a number of people receiving Stars complimentary from Elders who have labored or who are now laboring in this mission. We wish to speak a word here to those who are now receiving The Star complimentary from Elders who have labored in this mission and have been released from their duties here. To these we wish to say: If your complimentary subscription has expired (this is shown in connection with your address on each paper you receive), or as soon as it does expire, please notify to discontinue your paper, unless you desire to renew the subscription; in this case please renew as soon after the expiration as possible, as it will avoid cutting your name from our list and replacing it.

Never be afraid of doing little because you cannot do too much.

## THE SABBATH DAY.

There is much controversy going on in the Christian world regarding the Sabbath, or the day set apart and sanctified for hallowed worship and devotion to God. It will not be the purpose of this article to endeavor to elucidate the subject from a Scriptural basis, or prove the day appointed, but merely to answer a few of the arguments invariably used by advocates of Seventh Day worship, and explain the necessity of a strict observance of the Sabbath day. While the Latter-day Saints believe, with the majority of Christendom, that the first day of the week, according to our present calculation of time, is the day appointed of God in the heavens for devotional ceremonies; still we would have it understood and known by all, that we are not simply imitators in this particular; we do not worship on this first day because others do, but we rely solely upon the revealed word of God given in these Latter Days for our guidance and government in this regard.

If there is one passage of Scripture used more than any other by those who believe that the Seventh Day, or Jewish Sabbath, is today in vogue, and enjoined upon us of the Lord, it is the one found in Matt. 24:20, where Jesus says, "But pray ye that your flight be not in the winter, neither on the Sabbath day." "Now then," says our friends who believe in the Seventh Day worship, "the destruction of Jerusalem was accomplished by the Romans in A. D. 70; and the Sabbath, therefore, was certainly commanded by Christ as late as that period." Let us see, for we can find nothing in the above declaration, or the circumstances connected therewith, to warrant such a conclusion. Why did Jesus warn His disciples? Was it not because He desired them to escape from the clutches of the bloodthirsty Roman soldiery, and thus save themselves from the bitter seige which awaited those who would be found within the walls of the city when the army should encircle it round about? Yes! Well, then, by saving themselves from the cruel foe, would they not be doing the will of God through Jesus Christ our Lord? We reply that they certainly would. Was it not a good thing for them "to flee to the mountain" in order that their lives may be spared to carry on the work of God, and preach His everlasting word? You all agree. Then why not do so on the Sabbath day, as well as any other, for the Lord said it was lawful to do good on the Sabbath day (Mark 2:2). Let us reason just a little farther: Christ, with His prophetic eye of inspiration, could see, looking down the stream of time, that the Jews would continue to keep the seventh day holy according to the law of Moses, which law inflicted a penalty of death upon those who performed manual labor upon that day. Here is what the Scripture saith: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death." (Exodus 35:2.) From this we can readily see that, in the advent of the Apostles' preparation for flight to the mountains on the Jewish Sabbath day, the Jews would lay hold upon them, cast them into the prison cell, and in all probabilities cause them to be put to death; thus the purpose of Christ's warning would have been thwarted, of no effect, and they may just as well die by the edge of the Roman sword as be killed by their own countrymen for breaking (?) the Sabbath day. For this

cause, in order that they might make good their escape, Jesus told them to "pray that their flight be not on the Sabbath day;" not because He had any particular regard or sacred reverence for the Jewish Sabbath, but because He desired His followers to be delivered from the fierce persecution and ignominious deaths which He verily knew would befall the wicked and ungodly Jews. Having gone thus far in our dissertation of this phase of the subject, let us now turn our minds and attention to the necessity of being strict observers of this Holy Day—not in word or letter, but in the spirit and hope of pleasing our God, from whom all blessings flow.

There seems to be a growing tendency among many to disregard the Sabbath day, and to change it from a day of rest and communion to a day of recreation and jollification. This should not be, for it is displeasing to God, and contrary to His will and word. The Sabbath should be to us a day of rest, wherein we worship God in spirit and in truth. We should seek for the communion of His Holy Spirit, which leads and guides into all truth, that we may pay our devotions as is pleasing and acceptable in His sight. It should be the desire of God's children to keep sacred and holy this blessed Sabbath day, and thereby show their gratefulness to our Father, for His goodness, love, mercy and kindness. We cannot show to God our deep love, joyful appreciation, and sacred regard, for the glorious light of the Gospel, the beautiful, simple principles of righteousness, in a more pleasing manner than by keeping holy and sacred this appointed day for hallowed worship. The Lord requires of us; whether upon the streets, in the worshiping assembly, or within the sacred folds of the home circle, to study His word, to let our thoughts reach out after the inspiration of His Holy Spirit, our minds to be guided in the channels of religious thought, that we may store our intellectual faculties with a knowledge of His purposes, as shown in the sacred things which have come to us. Let us do as God has commanded, "Keep the Sabbath day holy," for it is absolutely essential to the well-being and exaltation of our souls. As we disregard this holy day, infidelity will increase in a geometrical ratio, and every other evil work; revere and respect this sacred day; do not make it a day of pleasure, but, on the contrary, a day of worship, of reverence, and love for the Supreme Being, remembering that,

A Sabbath well spent  
Brings a week of content;  
And joy for the toils of the morrow;  
But a Sabbath profane,  
Whatev'er may be gained,  
Is a certain forerunner of sorrow.

"Ye Elders of Israel:" God has blessed us with His Holy Spirit, and by its divine aid we can be led into paths of righteousness, peace, happiness and Truth. Let us do all we can to help and assist each other, and never allow the green-eyed monster—Jealousy—to creep in amongst us. We must needs be watchful, prayerful, sincere, humble, and faithful in all things. We have a great and glorious work to accomplish, and in the performance of this bounden duty we shall find that the evil one, even Lucifer, will stir up the sons of men to oppose, persecute, and revile us in this grand and praiseworthy work. We must fast often and humble ourselves before God that we might receive of that Holy Spirit, which is a comforter in every deed. We shall find many obstacles to surmount, trials to



endure, difficulties to encounter, and tribulations to overcome. If we would successfully meet and triumph over these, then we must train our minds, our thoughts, and our intellects in the channel of divine Truth, drawing nigh unto God that He may draw nigh unto us to comfort, bless and protect us at all times. Let us keep our covenants sacred; be true to all our promises, and at all times work for the glory and honor of God, the spread of truth, and the advancement of righteousness.

All persons wishing their papers stopped should notify us as soon as their subscription expires; being particular to give their addresses, as well as their names. We expect all subscribers to remit for back subscription when they continue to take our paper from the office after the date of their expiration.

### Abstracts from Correspondence.

Goldsboro, N. C., March 27, 1900.

Editor Southern Star:

Dear Brother:—We do not desire you nor the readers of your valuable paper to think that the Conference in North Carolina is either dead or dying, although but little is seen in The Star concerning it. We are happy to say we still live and enjoy the spirit of our mission, as is proven by our weekly report as published by you.

There has been between forty and forty-five Elders laboring here during the winter. The most of these are only young men, ranging from 18 to 30 years of age. They are all striving to "let no man despise their youth," as Paul exhorted Timothy to do.

Some of them are laboring in the cities of Raleigh, Wilmington and Goldsboro, where our headquarters are maintained. The others are laboring mostly in the eastern counties. They preach wherever opportunity presents itself, very often receiving the free use of school houses, and sometimes churches are opened; yet bigotry and prejudice often close both public and private houses against them.

We find that those who pose as pious Christians and wear a sanctimonious face dressed in ministerial garb are generally the direct cause of this narrowness.

"Mormonism" is often the text even in sanctified pulpits, and handled without gloves, as the saying is, without regard to truth or decency.

Many signs follow the administrations of our Elders, and if they were all collected and recorded in one article, many a so-called Christian would "stare." We expect a good harvest as soon as warm weather is well under way.

No preaching has as yet been done in Goldsboro, only against us, but we live in hopes of yet raising our gentle voices here in defense of a much maligned and falsified cause, declaring both long and loud that God has again spoken from heaven and that the Latter-day Kingdom has been established here upon the earth. That Joseph Smith was a prophet. That the Book of Mormon is true, and we ask all readers of The Star to use their faith and prayers to that end.

We have many good, fair-minded friends in this city and do a little preaching on the outskirts of town.

Your brethren in the cause,

JOHN M. HAWS,  
JOS. P. BISCHOFF,  
ROBT. L. HOUTZ.

Witt's Foundry, Tenn.

Editor Southern Star:

Please allow me a little space in the noble Star for me to express my thoughts toward the Latter-day Saints. I began to read some of their literature some time ago, and in October, 1897, my mother and myself were baptized. From that

hour I have felt the peaceful influence of the Spirit of God upon me, and I know of a surety the Latter-day Saints is the church of God. Of course we are persecuted, but that shows we are the children of the Heavenly Father, and if we will live Godly in Christ Jesus we will enter into His kingdom. I am trying to live up to my duties and I wish all the people could see the plan of salvation, whereby we trod, as I do. Although we are unjustly persecuted, I can endure it with faith, hope and charity, knowing that the gospel as taught by our Church is true, and if I endure to the end I will be saved.

SARAH H. WESTON.

Ridgeville, S. C.

Editor Southern Star:

Dear Brother:—We read in The Star of many wonderful works that have been wrought through the power of Almighty God here on earth in these the "Last Days." They are interesting and edifying to all readers and tend to strengthen the testimony of the scattered sheep throughout this mission. I have been an eye witness to a great many things pertaining to the work in which we are engaged, and to the manifestations of the Spirit, and desire that one or two of them should be made known. There are two cases of healing that are so bright on my mind, being performed through the power of God by the laying on of hands. A non-Mormon named Mrs. Ann Jones, of Cherokee county, South Carolina, sent for Elder Jas. A. Smith and myself by night. We went at once, finding her very sick with fever and pains in the side. We asked what we could do for her. She said: "I believe that you are the servants of God, and that if you will pray for me your prayers will be answered." We prayed over her, anointing with oil, and rebuked the disease by the power of the Priesthood, which we held. I promised her in the name of Israel's God that she should be made well from that very moment. She had been sick for seven weeks, the doctor having failed to cure her. Our prayers were answered, she fell asleep, arising the next morning and took up her work, so long laid by.

She no longer believes that we, the Elders of Israel, are the servants of God, but says, "I know."

My companion, Lorenzo E. Hoskins, of West Portage, Utah, was stricken last week with what I supposed was inflammatory rheumatism. Saturday night the pains were almost unbearable, and he began to swell up. The pains were over his heart and it was almost impossible for him to breathe. We all wondered what to do. I went out and almost heard the words, "O ye of little faith." I felt this rebuke very strongly, and told Elder Hoskins that I would anoint the swollen places with oil. He said it was his desire, so I did so at once, and then laying my hands on his head, commanded the disease, in the name of Jesus Christ, to depart. Elder Hoskins arose in the morning, feeling most like a new man. The folks wondered what it was that helped him. We told them that the Priesthood of God was here on earth and that many wonderful works were done through faith.

Your brother,  
GEO. L. MORTENSON.

Perry County, Miss.

Editor Southern Star:

I desire space in The Star to add a few words. Seven years ago last September I was taken very ill with typhoid fever and was under the treatment of the doctor three weeks. He gave me up, saying I would be dead by sundown that day. The doctor was just leaving as the Elders came in, and as I was unconscious my husband desired them to administer to me. He held me up while

the Elders administered to me, rebuking the disease. The fever was reduced and I gained strength, being able to sit up in bed next morning. From that day I have gained strength and can bear testimony that it is today as in the days of the Savior, the sick are healed and Satan can be cast out. God did heal me through his servants, the Elders. An evil spirit came out of me which I saw with my own eyes. My husband, mother and the Elders saw him. I am happy to think I live in this dispensation of the fullness of time, when God does speak to His people. When the same blessings that ancient Saints enjoyed are for the true believers today. May all the faithful be blessed is the prayer of your sister in Christ,  
GINNIE MORRIS.

Magnolia, Tenn.

Editor Southern Star:

If allowed a little space in your paper I would like to say a few words in regard to the "Mormons" and what I have learned about their doctrine.

In the year 1887, very late one evening, two Elders, D. C. Markham and Geo. W. Stranger, called at my father's house and asked for entertainment; informing us that they were traveling without purse or scrip. My father welcomed the Elders in and they soon were talking upon the gospel. I was a mere child, only 9 years of age. The men and their doctrine were strange, yet their words seemed reasonable and satisfactory to my soul. Later I began to investigate the teachings, finding them to agree with the Bible. August 9, 1896, I, in company with my brother, S. A. Bigham, and Louisa J. Beecham, were baptized into the Church of Jesus Christ of Latter-day Saints by Elder Henry A. Grover. I can say with an open heart and a truthful tongue that I have a testimony that the gospel is true, that the Book of Mormon is the word of God; Joseph Smith a true Prophet of God. How pleasing to me if every living soul could see the gospel in its true light, and be endowed with the Holy Spirit that leads into all truth. If they would but take upon themselves the cross of our Savior, for His yoke is easy and His burden light. It is true that the doctrine of Christ is not popular, yet we can rejoice when our name is cast out as evil; when we are scourged in the synagogues as I have been, only makes us more humble and prayerful. Yes, it makes us more tender-hearted and brings us to a unity of the saving faith.

Yours in the cause of Truth,  
BRO. BIGHAM.

### CHURCH AND STATE—A PARABLE.

BY BEN L. RICH.

The State.

Out from the long and dreary darkness of tyranny, which fell like a cloud over the world twelve decades ago, sprang the necessity of a republic, a government of the people, wherein man could enjoy the rights, the inalienable prerogatives of human inheritance. It was inspired of God, and patriots wrote that all men are born free and equal. It was a noble cause, though it cost the lives of thousands of the New World's best men, in whose blood it was indelibly recorded on the index page of the Book of Nations. A government was brought into existence by a union of thirteen colonies. Thus came the United States of America. Over this government there are a President and a Vice-President, who are elected to the office of presidency and vice-presidency, by the operation of the elective franchise of the citizens of the Union. The President is counseled by a cabinet of statesmen. Under this corp there are the armies and navies, civil and war departments of the nation. These are the nation's executives. The national legisla-



ture is composed of two houses; a senate, whose members are senators, and those whose members are called congressmen. Here laws are made, treaties formed and wars declared. The members of this department are elected by the people directly and indirectly. The judiciary wing of the government is made up of courts; the supreme court and several minor courts. This organization deals out justice to citizens who may have been wronged. It also prevents the abuse of power. The Union is formed from States, over each of which there is a Governor, elected by the people. A state legislature of two branches, the house and senate and state courts act as the legislative and judiciary, respectively, to the state. In the state there are county and city governments, each with its individual executive, legislative and judiciary organizations. Thus in brief, is the government, in officers, of the United States. This national system is sustained by revenue taxes. If the government is administered in the spirit of its inception the sovereign of the country will enjoy peace among themselves. They will not be imposed upon by the tyranny of foreign powers. Their rights will be respected, and by virtue thereof, freedom in religion will be granted. Prosperity and temporal happiness will reign, and as long as a citizen does not encroach upon the rights and privileges of another citizen, he will be allowed liberty, that boon of life; he can do, say, live and act as he desires. He is his own master and subject. Such is the condition when the constitution of the United States, for which the patriot fathers lived, fought and died. Is it not beautiful and grand?

But after an elapse of eighteen centuries were the noble defenders of liberty to come back to watch the progress of the seed they had planted, what would they think if they found this condition existing under the stars and stripes? Instead of effective and tenacious organization, the generals and sea captains, with their armies and navies, were only extant. The army officers and naval commanders issued all the laws and enforced their obedience by their commands. Instead of the enjoyment of liberty, of the elective franchise of peace and prosperity, the people felt only the tyrant's hand, and reduced from the state and independent sovereigns, to the condition of servile, base and dependent serfs; enjoying only the right which had become a burden of paying exorbitant taxes. This state of affairs existed, too, under the constitution, which, still the same by name, was so perverted and altered by selfish man, that it was only a shadowy figure of its pristine self. Instead of a country of freedom, it was a country of serfdom. If the fathers found a state of affairs so dark, so brutal, so degraded, so barbarous and unrighteous, what could contain the storms of indignation and righteous wrath with which they would anathematize the perverters of liberty, the enemies of humanity, the destroyers of temporal salvation? Would they not know that deception and hypocrisy, selfishness and weakness, resultant from wickedness, had been agencies in undermining all the American institutions? What a living lie and sin it would be, too, for this system of cruel despotism to exist under the flag of 1776, and known as the United States of America! Oh, wicked dream! Oh, awful contemplation! May the God of nations forbid such a perversion of our constitutional rights!

#### The Church.

The night of religious confusion and hypocrisy was made musical by the sing-

ing of heavenly choirs; it was electrified by the proclamation: "Peace on earth, good will to man, for this night is born the Messiah." Christ grew to manhood. He was baptized of John in Jordan, and then entered the ministry. Although he came in fulfillment of prophecy and people were scanning the horizon for their redeemer, he was persecuted, rejected, cast out and spat upon. Religious bigotry and intolerance were in full bloom, and the Son of God was made its victim. He was crucified. He atoned for the sins of a fallen race. After an elapse of a few days the body of our Lord became quickened and he arose an immortal prince, the victorious author of the scheme of eternal salvation, having risen from beneath all things, even the stable manger to the master of all things, even the throne of an omnipotent, omniscient God. After His resurrection, He labored forty days among His followers, teaching them as He had taught before His crucifixion, informing them on subjects which seemed cloudy to their understanding. The great Savior of Love, perfected His church of peace. He gave all necessary authority. He explained thoroughly every detail of the work of His church, and bidding His authorities farewell, went to His father. He will return some day. When He arose He left His church established in beauty and perfection, ready to commence the spreading of the gospel, to teach every principle and observe every law. Thus, was the way to salvation marked out and arranged. And what do we find? In organization, Christ put in His society, prophets, apostles, high priests, seventies, elders, bishops, teachers, priests and deacons. This was the organization, every officer to perform his special duties; all working in perfect concord and harmony. And why should not Christ's government work so? The officers were called by God; through prophets, employing the gift of revelation, they enjoyed the blessings of visions, of dreams, healing, of prophecies; of tongues, of inspiration. They enjoyed peace and happiness. Every man was to every other man a brother, and every woman a sister to every other woman, all brothers and sisters together. Love and charity reigned in every heart. The initiation into the fold was obtained by first believing and trusting with implicit faith in Christ, thereby turning away from sin by repentance, after which the candidate for salvation was immersed in water for the remission of sins and received the comforter, the agency of truth and good will, by the laying on of the hands of constituted authorities. Thus, in fundamental, was the institution of Christ, as He perfected it. Thus, did the holy apostles and prophets teach, live and practice. Is it not beautiful, harmonious, consistent, musical and simple? It could not have been otherwise since the omniscience of a Deity figured in its inception.

But now, after an elapse of eighteen hundred years, were the Lord of humility to come back to the earth to the popular Christian world, to measure the growth of His life's mission, with what sorrow, more excruciating than His agonies on the cross, would He weep? What a look of godly indignation, more kingly than at the expulsion of the money changers from the temple, would kindle His visage? Instead of His church existing in harmony and peace with apostles, prophets, pastors, evangelists, teachers, deacons, etc., He would find over half a thousand militant, jarring, quarreling, jealous sects, all professing divine authorship, one having this officer, another the name of that, all of them together containing only a fragment of the once perfect organization. All crying that the more powerful and author-

itative officers, such as apostles, prophets, seventies, etc., were no longer needed. Instead of finding the divinely established way of entering the ministry through prophets and revelation, they deny revelation and reject prophets, some of whom they have killed. Selfish men arrogate unto themselves the honor of calling themselves, and use their assumed office for money making, instead of laboring with out compensation, as they were commanded in the long ago. Instead of recognizing the first principles of the gospel they claim that they are non-essential and say that only a belief in an imaginative nonentity incorporeal and uncreate God is all that it requires for salvation, which they assert is rolling in laziness and indolence on the clouds. Instead of finding the Gospel the institution of intelligence, of peace, of love, which He established, would He not behold a perile system of superstition and ignorance, of persecution, bigotry and confusion? Would He not discover that His church existed only in name in the fashionable world, that the word of God, the constitution of righteousness, had been altered and changed? Instead of finding anything in Christendom, which the gospel was, would the Christ not find everything which it was, and is not?

How black and blasphemous is this age of apostasy? It contains everything to invoke the wrath of Almighty. Truly, is the present condition of the Christian world a too severe comparison to that awful reign of political darkness, which we pray will never be visited upon our country.

Is it not reasonable, the re-establishment of the salvation scheme as it was in ancient days? And is it not consequent that persecution will follow the ambassadors of truth now as formerly? Christ, eighteen hundred years ago, was jeered at, and spat upon, by temperaments, whose counterparts in this age of bigotry and hypocrisy point their finger at the humble Elder and say "Mormon."

#### Advertised.

A new and verdant postmaster in a small rural town had received instructions to advertise all letters unequalled for at the end of a certain length of time. He obeyed orders by inserting the following advertisement in the village weekly paper at the end of the first week of his term of office:

There are ten letters in the postoffice that nobody has called for. If them they belong to don't take notice and call by the end of the month the letters will be sent to the dead-letter office. Anybody expecting letters they ain't got can come and see if any of these letters belong to them. All take notice.—Youth's Companion.

#### An Incident Before the Civil War.

In the year 1860, in Calbarne county, Tennessee, hawks representing two tribes met and fought. One flock was dark colored and the other gray. At the first engagement, which lasted three days, thousands upon thousands were killed. So great was the slaughter, men in that locality were compelled to hire hands to burn the birds. In the first battle the grays were victorious, whereupon the blues retreated some forty miles westward. There they took their stand, and after a fierce battle completely annihilated the greys.

Amongst the sons of men how few are known,  
Who dare be just to merit not their own.  
—Churchill.



## THE DARK AGES.

BY A. ARROWSMITH.

(Continued from Page 139.)

THE SIXTEENTH CENTURY is remarkable in history as the greatest period of reform in all ages. In it lived some of the most bold and intrepid self-asserters that the world has ever seen, and who came in a time when the world was ripe for their appearance.

The corruption of the clergy and things ecclesiastical was such, that justice demanded extermination, as the world was in the condition of the cities of the plain—Sodom and Gomorrah—ready for destruction. But, like Abraham, who plead with God to save the cities and spare the righteous, so mercy plead in this age, that the world might be spared and man's agency retained. God sent His servants, the reformers, that man might have religious liberty, and freedom to worship as he saw fit, and thus mercy prevailed.

The Pontiff of Rome, Julius II., was at this time a great warrior, loving bloodshed and carnage, laying cities to waste and otherwise devastating Europe. The occupation of this Pontiff might give us some idea of the miserable condition the church was in at this time. A man professing to be the vicar of Christ, who lived in camps, amid the din of arms, and who was ambitious of no other fame than that which arose from battles won and cities despoiled. Under such a Pontiff all things must have gone to ruin and the genuine luster of true religion have been entirely effaced. This man died in the year 1512.

Much disunion existed among the different orders, especially between the Franciscan and Dominican factions, regarding the immaculate conception of Jesus. The former approved of it, and the latter disbelieved it, and in order to gain their point, the Dominicans resorted to base fraud and deceit. In one instance some of their priests appeared disguised as spirits, angels and departed saints, to a man named Jetzer, who was taking priestly orders, and favored him with some wonderful fictitious visions, and actually told him that he was so approved of God that he must be marked like His Son; they pierced his hands and feet with nails, and marked his side, similar to the marks placed upon Jesus by the Romans. They fraudulently appeared unto him as the Virgin Mary, who told him she was conceived in original sin and that she abhorred the Franciscans for teaching the immaculate conception. This fraud finally came to light, and the deception was exposed. The Dominican monks, to hush the matter up, tried to poison poor Jetzer.

At this period the public worship was nothing but a senseless round of external ceremonies, adapted to dazzle the eye; and the preaching consisted of fables and the relating of wonderful signs and miracles, which deluded the ignorant masses, who were taught to respect the authority of the church as infallible. The virtues of departed saints, the dignity, glory and love of the blessed Virgin, the efficacy of relics, the duty of adorning the churches, the intolerable burnings of purgatory and the utility of indulgences, were advanced, and tended to increase the riches and fill the coffers of the

church. The Roman Catholic authority acknowledges, that at this time, "*the Papal doctrines, jurisdiction and authority, would have fallen into ruin, in all the world, had not the force of the secular arm been employed to support this tottering edifice, and fire and sword been let loose upon those who were assailing it.*"

The historian records a horrible line of Pontiffs, holding the Papal chair in this century. Pope Clement VII. was a bastard. Pope Paul III. had two illegitimate children, named Farnese and Storza, who were made Cardinals in their infancy. He was also reproached with poisoning his mother and nephew, and with having ravished a young virgin at Ancona; also with incestuous and adulterous commerce with his daughter, Constantia, who died of poison, administered by him, to prevent any interruption in his odious amours. He was also caught in delicate relationship with his niece, and was stabbed by her husband, carrying the wound marks to his death. It is recorded of Pope Julius III. that he was scarcely seated, before he made a Cardinal out of the keeper of his monkeys, a boy chosen out of the lowest populace, and who was also the infamous object of his unnatural pleasures. How horrible to think that a line of authority, purporting to come from Peter, should descend through such a vile and polluted source. Why cannot Christianity today understand and realize that God's authority was never vested in such reprobates, that defiled the earth during the Sixteenth century?

In order to modify the doctrines and make them congenial to the taste, the counsel of Trent met, and the Latin translation of the Bible, called the vulgate, adopted and accepted as authentic and accurate in its translation, it stands today as a guide for the Roman Catholics. The scriptural translation from the Latin vulgate was adopted, on account of its being vague and ambiguous. The people could not understand it and consequently remained in ignorance of the Word of God. The laity were taught that the scriptures were not for the multitude, but only for their spiritual teachers, and the Divine records were taken from the people and largely shut up in the monasteries. The horrible history of this great and abominable church is written in the archives above, and plainly delineated in her ruins today. She still exists, the great "Mother of Harlots," but her power among the Anglo-Saxons is broken. However, among the Latin races, in many cases, we still find these abuses established in the discipline of their church. The pious or impious frauds which are imposed with impunity on its deluded followers, are the same today as they were formerly. If we pass in review the corruption of the clergy, the ignorance of the people, the devout farces and ceremonies of worship; the insipid jargon and trifling rhetoric, that prevail in the discourses of their priests, we can see that the counsel of Trent did not better, to any great extent, the general spiritual condition of the church.

Among the reformers, who were marvellous characters, full of zeal and courage, none was more bold than Martin Luther, who was born in the year 1483, in the town of Eisleben, Prussia. This great man came out of obscurity and poverty and won everlasting fame for his bold affront, before the great Papal power. His memorable expression before Cardinal Cajetan, at the Diet at Worms, when he stood a lone man before his most powerful enemies, explains the nature of his character better than I can. He said, "Unless I am convinced by scripture and reason, I neither can nor dare retract anything, for my conscience is a captive to God's word, and

it is neither safe nor right to go against conscience. There I take my stand. I can do no otherwise. So help me God. Amen."

Luther was a brave, fearless and intrepid man, and it is remarkable that he died a natural death, as he was much sought after and hated by the Roman church, who looked upon him as a dangerous heretic. He died in the year 1546. Contemporaneous with Luther was another great reformer, named Philip Melancthon, who was born in 1493 and died in 1560. He was a great scholar, being a friend and companion of Luther. He was chief aid to the latter, in formulating, writing and expounding his creed.

Ulrich Zwingli, born in Switzerland in the year 1484, and slain in a battle, which was fought between his followers and the Roman Catholics, in the year 1531, was a bold spirit, who opposed Luther in some of his doctrines, especially transubstantiation, the tenet which Lutherans and the Roman Catholics hold so dear to this day. John Calvin stands in the van of the reformers. He was a man of great intelligence, who bore an implacable hatred to all Romish superstition, and yet, full of bigotry and intolerance. He was born in France in the year 1509, and died in 1564. John Knox adopted the ideas of Calvin, preaching and expounding the same in Scotland.

Perhaps the greatest step from beneath the power of Popery was taken by Henry VIII., king of England, who was a wicked, vile man, in fact a monster, but who opposed the powers of Rome, and hurled defiance in the teeth of that great church. Henry was a lecherous brute, with the propensities of a Herod, who, in order to gratify his lustful bestiality, sought divorce from his wife, Catherine, that he might marry Anne Boleyn, with whom he was very familiar. Up to this time he was a favorite of the Pope, who gave to him the distinguished and honorary insignia of "Defender of the Faith." This same insignia is shown today on every coin of the realm of Great Britain. The letters on these coins are, V. R. D. G. F. D., which in Latin reads, Victoria Regina, Dei Gratia, Fidei Defensor. Translated into English meaning, Queen Victoria, by the grace of God, Defender of the faith. This title has been handed down from the Sixteenth century, and was honorably granted by the Pope of the Roman Catholic church to Henry VIII. for the faithful and energetic stand he took against Martin Luther. But now, Henry was opposed in his lecherous desires by the Pope, who would not grant a divorce from Catherine. This aroused his passionate nature, and he openly rebelled against the Pope's authority; expelled Cardinal Wolsey from his court, reinstated Archbishop Cranmer in his favor, and placed himself as the supreme authority and head of the Church in England. This audacious monarch heheaded his wives at pleasure, robbed the monasteries, defied the Pope and created a church of his own, securing his divorce from his favored archbishop, and causing the sumptuous Cardinal Wolsey to die in poverty and degradation. King Henry VIII., or Bluff King Hal, as he is familiarly called, through his Archbishop Thomas Cranmer, stands as the head and founder of the Established Church of England. The gouty old villain died, feared and despised by all who knew him. His son, Edward VI., furthered the cause of the Church of England, which grew into a great system, even becoming the dominant religion in England. But alas! for the dissenters, Edward died, and Mary, his sister, was made Queen. Her reign was a terror. She was a fanatical religious bigot, fervent in her faith as a Romanist, doing all in her power to extirpate the new faith. She started the fires in Smithfield, and created a reign of horror throughout England. She is known in history as "Bloody Mary." Lady Jane Grey, with her husband, was beheaded. Cranmer, Latimer and Ridley, some of



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 17, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	237	95	61	7	180	172	2	2	1	3	11	179	.....	.....	Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1085	278	80	173	20	639	398	59	1	16	41	532	.....	.....	Richmond, Box 388	Virginia
R. F. Price	Kentucky	26	801	133	61	166	33	405	333	35	3	26	47	429	.....	.....	Centre	Kentucky
John Peterson	East Tennessee	37	899	7	42	265	80	475	325	30	5	16	64	480	1	.....	Winston-Salem	N. Carolina
W. D. Rencher	Georgia	36	934	5	154	159	59	425	370	46	4	30	58	621	.....	.....	Columbus	Georgia
T. H. Humphreys	North Alabama	40	1111	12	271	118	53	910	726	122	3	27	72	776	.....	.....	Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	42	1272	271	35	179	25	393	303	39	1	46	82	417	3	.....	Palatka, Box 173	Florida
J. Urban Allred	Mid. Tennessee	36	791	524	134	118	22	429	16	12	1	32	66	368	.....	.....	Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	1087	106	550	300	15	686	371	62	2	49	110	812	1	.....	Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	34	948	47	59	692	5	814	678	37	1	19	62	701	2	.....	Charleston	S. Carolina
G. M. Porter	Mississippi	16	372	40	60	93	1	106	1	18	3	1	19	204	.....	.....	1 Baton Rouge	Louisiana
W. W. MacKay	East Kentucky	28	639	15	270	200	17	471	344	15	1	15	33	36	.....	.....	Buck Creek	Kentucky
J. N. Miller	Louisiana	5	75	24	7	13	.....	28	3	14	.....	11	7	74	.....	.....	Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	592	296	9	339	7	329	52	23	.....	2	24	201	.....	.....	4 DeFuniak Springs	Florida
L. M. Terry	North Kentucky	25	517	83	49	198	22	259	170	18	1	13	46	439	3	.....	6 Bagdad	Kentucky
Geo. E. Maycock	Ohio	25	427	136	601	51	41	974	99	11	.....	8	25	253	1	.....	539 Betts St., Cincinnati	Ohio

the best men of the Sixteenth century, were burned at the stake. Ridley and Latimer were martyred together, and appeared satisfied with their fate, kissing the stakes where they were tied and embracing each other. Latimer said, "Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God's grace in England, as I trust shall never be put out." Cranmer was rather weak and vacillating, and feared the torture, and he was forced to write and retract some of his views; which were exacted by torture; but when he came to die, he died bravely, and regretted that he had made any written retraction. So keenly did he feel this, that, when the fire was kindled, he held his hand in the flames and said, "This hand hath offended," and he held it in the fire until it turned away. The expression, "The blood of the martyrs is the seed of the church," is verily true, and the words of Latimer, strictly prophetic, as such a candle was lit in England that has never gone out from that day.

At the death of Mary, Elizabeth was made Queen, reigning many years. She was friendly and furthered the cause of the reformers, fully establishing the Church of England, and forever breaking the power of the Roman church in that country. For this she is called "Good Queen Bess." It is true that from that day England has advanced and progressed into the mighty empire she now is. And Spain, a Latin race, under the control of the Church of Rome, embracing all her superstitions, which in the Sixteenth century was in the zenith of her power, has sank from a great empire to an insignificant monarchy, and is still sinking.

The reformation tree in England was deeply rooted at the close of this century, and the spirit of reform spread through Germany in an alarming manner. The Huguenots in France also grew, and the Roman church became so fearful of this spirit of reform that they sanctioned their extermination. To this end, on St. Bartholomew's eve (Aug. 22, 1572), at the tolling of a bell, midnight assassins, before appointed, went into the homes of the suspects and began their wholesale slaughter. In the city of Paris alone, in three days, 500 noblemen and 6,000 Protestants were butchered in cold blood. Royalty ordered a similar massacre all over France, and it is stated that upwards of 50,000 perished by these royal assassins. To show that these bloody murders met the approval of the Pope, he ordered a special jubilee throughout Christendom, celebrating this terrible event.

The spirit of the times during this century was reform, and the Protestants grew and spread, in spite of the opposition they met. They divided and subdivided into sects and parties, contending with one another, each in turn claiming inspiration and divine guidance. They placed their own interpretation on the Word of God, making a confused mass of jarring sects, very similar to what we see today.

(To be Continued.)

### "Public Officers Not Friends of Mormons."

In this day of religious liberty and freedom of thought, such a headline as the above should be spurious. But recent developments all over this broad land, "the land of the free, and the home of the brave," show plainly that a man's religious views, if not popular with the community, will be dragged into the mire of political partisanship, to be used as a weapon against an opponent, especially if his character is otherwise without blemish or reproach. But, now, will it stop here? From the happening of late in Overton county, Tennessee, it appears not.

There were three candidates for sheriff. One proposed to run on strictly honorable principles. As the day for the primary or primaries approached this man's opponents see success in his favor among the thinking people and naturally began to seek for detrimental precedents and accusations against him.

The all important problem was soon solved. What better argument could be brought against him; yea, what greater stigma? His daughter is a Mormon, and he entertains and respects the Mormon Elders.

All is up now, but to make sure, they added to what they had: like the milk seller, they poured water in as long as it would look milky, and here is what they made: "They say he's got a Mormon Bible, grand book! and some folks say he and his wife were secretly baptized in the night by those awful Mormons."

These and other fabrications of similar cut are carried on every tongue as sweet morsels. Denials and explanations are futile because the carrion of falsehood has created an abnormal appetite. Though of baptist faith, the gentleman has lost the race because he will not east God's servants off as impostors, but manfully defends them in their rights.

Surely the time is fast approaching, if not already here, as spoken of in the thirteenth chapter of revelations, when they that have not the mark or the name of the beast or the number of his name in their right hands, or on their foreheads, cannot buy, sell or obtain public favor in any way.

ELDER Z. N. DECKER.

### Releases and Appointments.

#### Releases.

John Peterson, East Tennessee Conference.

William H. Jensen, East Tennessee Conference.

E. F. Kingsford, Mississippi Conference.

J. B. Wasden, Florida Conference.

Lars Nelson, East Kentucky.

R. A. Bohm, North Carolina Conference.

Joseph D. Fage, South Alabama Conference.

#### Appointments.

W. E. Rigby, Chattanooga Conference.

J. H. Watson, Louisiana Conference.

C. E. Wade, Louisiana Conference.

J. D. Thorn, South Carolina Conference.

L. G. West, South Carolina Conference.

J. O. Leithead, East Kentucky Conference.

G. H. Brower, Kentucky Conference.

D. W. Marchant, Kentucky Conference.

#### Transfers.

A. V. Whitmer, from South Alabama to Virginia Conference.

### THE DEAD.

Brother Nelson T. Jordan, of Bay Springs, Chesterfield county, S. C., has passed away, being 74 years of age. Since July 18th, 1898, the time of his baptism, he has been a strong believer in the doctrine of Christ.

March 8th, 1900, Sister Lucy H. Key, of Batesville, Va., died at the residence of her son, I. S. Jameson, Charlottesville, Va. She was baptized May 1st, 1891. Since taking upon herself the Gospel of righteousness she has ever been a fearless defender of the truth, and many are the friends and loved ones who will miss this noble soul, especially the Elders who have been so kindly cared for, always being welcomed around the family altar.

(Semi-Weekly News please copy.)

The beloved wife of E. McGlone departed from this life on Feb. 6th, 1900. For many years this faithful handmaid of God had suffered much from various diseases, which racked her being with pain; but now that the valiant spirit has taken its flight from the mortal tabernacle, we know that her sorrows and trials are over. She was baptized Aug. 23d, 1897, and since that time has been a staunch, firm, true Latter Day Saint.

Since our friend has gone to glory, Though we mourn, yet we rejoice; For she sought the way to heaven, And made Jesus Christ her choice.

May the peace, joy, blessings and happiness of heaven attend those who mourn the loss of her who has gone where sorrows are no more.

If mankind could but write down all their evil deeds and gaze upon their deformities through the spectacles of truth they would shudder.

A liar is a moral coward; he is afraid to meet the consequences of his acts.